THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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THE CULLOM, HOAR AND CASSIDY BILLS.

THE PROPOSED DISFRANCHISEMENT OF THE WOMEN OF UTAH.

THE following address was delivered before the Convention of the National Woman Suffrage Association, Lincoln Hall, Washington, D.C., Wednesday, March 5, 1884, and much of it was used as an argument before the House Committee on Territories by Mrs. Belva A. Lockwood, Attorney-at-Law.

The disfranchisement of the Women of Utah as proposed by House Bill No. 946, known as the Cassidy Bill, and the Senate Bill No. 1283, reported from the Judiciary by Senator Hoar:

A casual glance at the first named bill would hardly excite comment, so deftly has it been worded to conceal its real intent and purpose.

It has on its face a semblance of fairness by proposing that the fifteen Commissioners, which it proposes, shall be divided between democrats and republicans.

It is a republican measure, with a bribe held out to a democratic House to sustain it, and a sop thrown at a republican President to sign it.

It proposes to repeal every act not in harmony with it. It repeals the act organizing the Territory. It repeals the Edmunds bill. It decapitates the Utah Commission. It breaks faith with 175,000 resident citizens, and attempts to foist on them a carbet-bag government, to eat up and destroy their substance, as was done with the Southern States after the war of the rebellion. It is a blow struck at our civil government.

If Congress can thus wipe out with one fell swoop the Territorial government of Utah, it can wipe out the Territorial government of Wyoming, of Washington Territory, of Montana, of Dakota, of Idaho, of Arizona, and of

New Mexico. Aye, under the same authority they may disfranchise the recently emancipated negroes throughout the South, and remand them back to their shackles and to servitude.

But under our Constitution and laws this cannot be done without such palpable and flagrant violation of its provisions as would entitle the enactors to impeachmnet for high treason. A Territory once organized, a charter once granted, a Legislature once elected, a Constitution once adopted, passes out of the hands of the parties constructing it, and is no longer under the control of the General Government so far as its annulment or repeal is concerned, and it has never before been attempted by this nation.

When the United States Congress, over thirty-three years ago, or on or about 1850, organized Utah into a Territory and gave to her a Territorial Legislature, they gave to her powers that they are not now able to take back. They said to her, in effect, you are now of age—you are free. We give to you the portion that you have chosen of your father's estate—the public domain which you now occupy, and this charter which we grant to you is your deed in fee for the same. Take it, it is yours. The charter of Utah has been a matter of record for over three decades. Many of you cannot fail to remember the historical fact of the attempt of George the Third to repeal the charter of Connecticut, and that he sent one of his officers to the Assembly to demand its surrender. The men who founded the Thirteen United Colonies were made of sterling stuff. One of them blew out the lights, seized the charter and climbed into the boughs of the famous charter oak which for a century graced the commons of New Haven.

Connecticut still lives, but King George is in the forgotten past, remembered only for his tyrannies and despotism.

Last year Mr. Cassidy saw fit to deny that his bill at that date was a blow aimed at woman suffrage. This year he makes one stronger, and proposes not only to take the Charter, but to wipe out the Legislature of Utah, elected by the votes of the sovereign people of that Territory, whose right it is to say who shall govern them, who shall tax them, and how they shall be taxed; how they shall marry and be given in marriage; what God they shall worship, and how they shall worship Him; what shall be considered a felony or a crime against the commonwealth, and how it shall be punished; who shall be competent as witnesses, and what shall constitute testimony.

It proposes to disfranchise at one fell swoop over 30,000 voters, men and women, Mormon and Gentile, Jew and Greek, for what? The crimes of bigamy and polygamy? No! The Edmunds bill enacted March 22, 1882, disfranchised every bigamist and polygamist in the Territory of Utah, disqualified them from holding office, and the commissioners who were sent out by the President to see that this odious law was enforced, backed by a morbid public sentiment, in their zeal stretched the law beyond its limits—made the law retroactive, and not only disfranchised every practical polygamist in the Territory and deprived such persons of office, but visited the same penalty upon every man or woman who had ever, at any time, been a polygamist—even the first wife of a Mormon, who of all other persons should be entitled to be considered innocent of offense—and finally, went so far as to disfranchise women who had been twenty years in widowhood. Section 3 of Article

9 of the Constitution says, "No bill of attainder, or *ex post facto* law, shall be passed," meaning the General Government, while Section 10, Article 1, says: "No *State* shall * * * pass any bill of attainder or *ex post facto* law.

These worthy commissioners have undertaken to enforce their idea of the *intent* of the law, and what they believe the law ought to be, the effect of which was to depose men from office who had been duly elected to positions by the voice of the people, who had committed no offense against any statute, general or local, originating from any government to which they had claimed allegiance.

The Edmunds amendment, as reported by Senator Hoar, invades the domestic relations of the people of the Territory, disrupts families, overturns the old English Common Law and all of the statute law, State or National, hitherto known to the people of this Union, in its provisions to compel a wife to testify against her husband; invades the Constitution by permitting illegal searches and seizures, and defies all law known to the genius of our Constitution and government by permitting the arrest of suspected persons without warrant of court, and in compelling the attendance of witnesses without subpœna. The Edmunds bill now in force in that Territory is worthy of the blind zeal of the days of the Inquisition in France and Spain, and the later bigotry of hanging for witchcraft in New England. Instead of punishing those who alone had committed the offense, it wreaked its vengeance on defenceless wives and mothers, took from them their sustenance, and, in effect, bastardized their children. The Mormon people, between their loyalty to the Union and zeal for their church, submitted to this outrage, and every person suspected of bigamy or polygamy has since the passage of the act quietly refrained from voting.

But it is claimed by the enemies of this much abused and over governed people, that they evade the law, and that therefore a more stringent law must be enacted. We have in the District of Columbia a law making larceny a felony, and have had such law since its organization, and yet, during all these years, there have been here a class of persons who commit larceny, although we have made larceny odious. Every State in the Union has a law against murder, making it a capital offense, punishable in some States by hanging, and in some by imprisonment for life, and yet in every State in this Union murders are committed. We have in the District of Columbia a law against bigamy and polygamy—yea, we are amenable to all of the disabilities, restrictions and penalties of the Edmunds bill, and yet I can put my finger to-day on scores of men who are evading the law by cohabiting with two or three women, without the sanction of that canon of the church here—a marriage.

Article 4th of the amendment to the Constitution says: "The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated, and none shall issue but on probable cause supported by oath or affirmation, and particularly describing the place to be searched and the person or thing to be seized."

Article 1st of the amendment to the Constitution reads: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press," etc.

The legislation proposed in this bill, No. 946, the Edmunds bill and its amendment, and the amendment reported by Senator Hoar, January 28th, are all the result of a morbid public sentiment without foundation in morality, justice or humanity, intended to oppress a peaceful, quiet, frugal people, by persons who have purposes and aims of their own to further—by gentlemen who seem to believe the old adage, *vox populi, vox Dei*, than which no greater fallacy was ever promulgated. The danger which threatens Utah today threatens Wyoming, and her people are taking the alarm. At the meeting of the joint Legislatures of the two Territories at Salt Lake City, Feb. 15th, the Speaker of the House, Hon. F. H. Jones, of Wyoming, spoke as follows:

"We are your next door neighbors; our interests are in many respects identical. We are beset by *common dangers*, engaged in *common struggles*, encountering common difficulties, and rejoice in common achievements."

* * * *

"Mr. Warren spoke, his theme being that of woman suffrage, which is exciting the attention of the Assembly at Wyoming, and called for a vote on the subject."

Let polygamy alone, and it will soon cease to be with the legislation already enacted. The young men are not likely to throw away all opportunity for office, for honor and preferment, by disobeying the law; and the legislation herein proposed would inflict upon them the punishment of disfranchisement for no act of their own, and could not, in the days to come, inculcate in them either love or respect for the power that governs them. The majority of all people are law-abiding, unless the law becomes so oppressive that respect is impossible.

This law proposes a punishment—has with it a penalty without a conviction of crime, and proposes to punish the innocent with the guilty—the women for the crimes of men.

It is in direct violation of the Constitution, in that it is a legislation "respecting an establishment of religion." The General Government has no more right to attack the Mormon faith, or to legislate with reference to it, than it has to attack the Methodists or Catholics. The Mormon religion, as compared with other religions, had its origin in the same mysticisms and chimeras, and was propagated in the same way.

One hundred years ago, the first Methodist Episcopal Church was organised in John Street, in the city of New York, with only six members. The believers of that doctrine to-day are counted by millions, and their churches by tens of thousands.

Fifty-four years ago Joseph Smith, the Mormon Prophet, had only six followers in the State of New York, and those were his own relatives. He claimed to find and translate a book which he called "The Book of Mormon," but did not assume to be its author, only the medium through which it was given to the world. He taught that this book and the Old and New Testament were the writings of inspired men. His followers, like the Free-Will Baptists, took their inspired writings as their creed, and, like the Quakers and holy men of old, spoke as they were moved upon by the spirit.

In 612 Mahomet, the prophet of Moslem, wrote the Koran. He said to his

people: "If you do not believe that this book is from God, see if you can write a better book." To-day it is estimated that the followers of this faith number 180,000,000 of human beings. At first they met with ridicule and violent opposition, so that they were forced to emigrate from Mecca to Abyssynia. They, too, were polygamists. Failing to convert the people as rapidly as he wished, Mahomet resorted to compulsion and conquest, and his followers used for their battle cry: "There is but one God, and Mahomet is his prophet."

Taylor Lewis, in speaking of this religion, says of it: "It may be regarded in fact as a lateral wave from the great tide of religious thought and feeling which came down from the earliest time of human history, bearing in its mid-channel the Jewish theocracy, and culminating in the Christian church."

Mahomet died at Medina, June 8, 632, ten of his fourteen wives surviving him, and the religion that he promulgated, with all its persecutions, has survived the centuries.

The Mormons have sent out their missionaries to all parts of the globe, who have given their services and paid their own expenses—literally preaching their new Gospel without purse and without scrip. They believed that this country was the Palestine predicted, and that it was their mission to found the New Jerusalem and to erect in the New World its sacred Temple. To secure a revenue for this purpose they collected tithes after the old English custom, and agreed that the Temple should be built by the free contributions of all the members of their Church.

But persecutions began, and they were driven to Ohio, and from thence to Missouri and then to Illinois, where at Nauvoo they commenced to build the Temple, when their Prophet Joseph Smith and his brother were murdered by a mob. In six years after their settlement at this place, they had increased to 15,000. To-day there are in the Territory of Utah 175,000 persons. While in their feeble state and surrounded by enemies, they furnished 500 men for the Mexican war. On the breaking out of the rebellion, they were loyal to the Union. They have helped to settle our country, helped to add to our territory, and have pledged their lives to defend it.

Brigham Young, who succeeded the Prophet Smith, ruled the Church with a wise discretion, largely increasing their numbers, their thrift and prosperity. The persecutions and murders of the members of this Church, and the destruction of their property, did not have its origin in polygamy, but in religious persecution, as polygamy was a later outgrowth, and instituted at a time when the women outnumbered the men.

To avoid these persecutions, Brigham Young determined to lead his people a thousand miles away from our boasted civilization, through a dreary and almost trackless desert, to a spot, then on Mexican territory, where his Church could found their New Jerusalem unmolested, and rebuild the holy Temple.

On the 24th of July, 1847, he arrived with 143 pioneers in the valley of Salt Lake. They had surveyed and built 650 miles of road, and had followed a trapper's trail nearly 400 miles. This valley was then a wild, so dreary that it seemed hardly possible for religious persecution to enter it. The

ideal city which they saw by the eye of faith was founded. The solitary place was made glad, and the desert to blossom as a rose.

Less than forty years have passed away, and to-day they are a rich, populous and prosperous Territory. How to get rid of polygamy is a problem that the present Congress is trying to solve. Several plans have been proposed, among which are the following humanitarian and moral views, viz:

Disfranchise the whole Territory, men and women, bigamists and non-bigamists, Mormons and Gentiles, but especially the women. As Eve was the first to partake of the fruit in the Garden of Eden, so sin has probably been conceived by the women of Utah.

Introduce among them the insignia of civilization in the shape of gambling houses, grog shops and brothels, and they will no longer remain without poorhouses and jails, and the women will not cling to their husbands.

Confiscate their church property, the accumulation of years; take away their Territorial Charter, and give Congress the exclusive right to govern them, so that at each session of that august body any member of doubtful moral standing may air his virtue and put himself on the record by pouring out his anathemas on bigamy and polygamy.

Change the old saying that it is better to let ninety-nine guilty persons escape than to punish one that is innocent, and punish all, and you will be sure to reach the guilty.

Compel the wife to testify against her husband, and if she is so unwilling to testify, imprison her, and if still obstinate, apply the thumb-screws.

If they are still defiant, remove them at the point of the bayonet, as General Wool did with the Cherokee Indians, from the forests they had cleared and the beautiful homes they built in the fastnesses of the mountains.

All of the Indian tribes are and have been polygamists. There are two societies in the State of New York, one of whose followers hold to no marriage and are celebites, which is opposed to the prosperity and perpetuity of the State; and another, who believe in changing their companions at pleasure. In both of these societies there is a common home and a common purse. They have never been prosecuted or disturbed for their peculiar faith.

But seriously, gentlemen and ladies, to return to our argument. The legislation proposed in this Cassidy bill, the Edmunds amendment, and the bill reported by Senator Hoar, Sen. No. 1283, are grossly unconstitutional. It matters not that they had their inception and origin in one of the finest constitutional and legal minds, so said, in the United States Senate. Oppression and tyranny are the same from whatever source they emanate, and they grind under their heels their victims with the same tortures. "The bloody shirt" flaunted in the face of the political aspirants for place in the South, had more foundation in fact than the present hue and cry of bigamy and polygamy in Utah, which are intended for precisely the same effect.

This Territory was organized on the 9th of September, 1850, by a people driven by persecution to the wilds of the desert, who endured hardship and toil and privation, like the Pilgrim Fathers of old, for the purpose of enjoying religious liberty. They have enriched that desert land with their toil until it has become fair to look upon, and rich with the developed wealth of their harvest fields, their mines and manufactories. Their thrift has excited

the cupidity of designing and unscrupulous men. A certain ring of politicians, determined to possess themselves of that fair Territory, have made the religious belief of the Mormons a pretext for inflaming the public mind into a tempest of virtuous indignation, that has about as much foundation in fact as the story of Don Quixote and the wind-mill, in that admirable travesty of Cervantes. It was religious persecution that settled the rock-bound coast of New England; that drove the Baptists out of Connecticut by a religious people who said, "The righteous shall inherit the earth. We are the righteous." It was religious persecution that one hundred years ago forbade the Catholics from holding lands in fee in Virginia, that denied the Quakers the privilege of testifying in the Courts of Maryland. Thus history repeats herself.

But if the present Congress chooses to enact this odious and tyrannical legislation, they have a notable precedent for their action, the sequel to which is known to every school boy and girl in the land.

In the Declaration of Independence of the Thirteen United Colonies, the causes which impelled them to dissolve the political bonds which connected them with the government of England are set forth. The King of Great Britain was charged by them with committing repeated injuries and usurpations, the object of which was to establish an absolute tyranny over the Colonies. In this Declaration twenty-seven specific charges are made against the King, among them as follows:

"He has refused to pass other laws for the accommodation of large districts of people, unless these people would relinquish the right of representation in the Legislature, a right inestimable to them *and formidable to tyrants only*.

"He has dissolved Representative Houses repeatedly for opposing with manly firmness his invasions on the rights of the people.

"He has refused, for a long time after such dissolutions, to cause others to be elected; thereby the Legislative Powers, incapable of annihilation, have returned to the people at large for their exercise.

"He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out our substance.

"He has combined with others to subject us to a jurisdiction foreign to our Constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation.

"For imposing taxes on us without our consent.

"For depriving us in many cases of the benefit of trial by jury.

"For taking away our charters, abolishing our most valuable laws, *and altering fundamentally the forms* of our government.

"For suspending our own Legislature, and declaring *themselves* invested with power to legislate for us in all cases whatsoever.

"A Prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people."

The Hoar amendment *mildly* proposed to disfranchise the women of the Territory—to despoil the Mormon Church and apportion and distribute its wealth among fourteen trustees who shall hold office for two years, when, I suppose, it is intended that another set shall come in for a slice of the cake.

It proposes to go back to the barbarity of the old English law which declares that a bastard has no inheritable blood, and to take from the child of polygamous parentage not only his name but his patrimony. Senators Hoar

and Edmunds would both have performed a service to the State, and have gone down to posterity as humanitarians and philanthropists, had they paid as much attention to the legislation of Vermont and Massachusetts as they have to that of Utah, and secured enactments which would grant inheritance to every illegitimate child in those States wherever the parentage can b proved. *Nulls filius* is an absurdity of the law and worthy of the dark ages.

It is profoundly to be hoped that Congress will turn its attention to its legitimate business and let Utah alone.

UTAH NEWS.

(Summarized from Territorial Papers.)

Apostles Brigham Young and F. M. Lyman have gone on a tour through the various settlements of the Saints in Colorado and Arizona.

Fred. Hopt, *alias* Welcome, has been tried for the third time for the murder of John F. Turner, found guilty and sentenced to be shot on the 13th inst.

Brother Ebenezer Hanks, a veteran member of the Church, one who served in the Mormon Battalion that marched against Mexico, and the first person to establish a cotton factory in Utah, died on the 4th of April in Graves Valley, Piute Co., aged 69 years. He testified to the truth of his religion with his latest breath.

Quite a large number of missionaries have been called to go to Arizona, who will locate their families and establish homes at St. Johns in that Territory, and devote their talents to spreading a knowledge of the Gospel and developing the resources of that country as they may be directed to do so by the presiding Church authorities there.

Elder Henry A. Dixon, whom many of our readers will remember as having been a missionary in this country in 1880, died at his home in Provo on the 4th of May, 1884, from pneumonia and brain fever. He was born in Graham's Town, South Africa, March 4, 1835, embraced the Gospel when he became of age, having been prevented by his father from doing so at an earlier period, endured many privations and much persecution for the sake of his religion, filled an active and useful life, and was much respected by all who knew him.

"Little Soldier," an Indian chief, well and favorably known throughout Utah, died in Ogden on the 24th of April, and was buried with appropriate services, instructive and consolatory remarks in both the English and Indian languages being made upon the occasion of the funeral by Bishop George W. Hill, who had been acquainted with the deceased chief for thirty-five years. "Little Soldier" embraced the Gospel a number of years ago, and has ever since lived a faithful, consistent life, never once giving way to his former fondness for "firewater," and the debasing habits which Indian nature seems specially prone to indulge in.

CHANGE OF ADDRESS.—The address of the President of the Glasgow Conference has been changed. It will hereafter be "Augus McKay, 116 Crown St., Glasgow, Scotland."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 2, 1884.

HUGH STOWELL BROWN'S SLUR ON "MORMONISM."

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PASSING a news-stand a short time since, we noticed on one of the posters with which the numerous bulletin boards about the place were adorned, some sensational display lines about an "exposure of the errors of Mormonism" by the Rev. Hugh Stowell Brown in the *Protestant Standard*. Being interested in the "exposure of Mormonism," in fact, being specially engaged in the business of exposing it, we felt curious to know what the noted Baptist preacher had to say upon the subject, and accordingly purchased a copy of the paper. We found that the so-called "exposure" consisted of a sermon delivered in the Myrtle Street Chapel of Liverpool, by the Rev. Hugh Stowell Brown, and the allusion in it to "Mormonism" was only very slight, but sufficient to call forth a sensational poster announcement from the publisher to help sell the paper. Here is what he said upon the subject:

"Had the people of this country—a country more expensively furnished with the means of religious instruction than any other in the world—had the people in this country been honestly supplied with religious instruction, which by millions sterling had been provided for them, they surely could not have been so ignorant and weak as to be misled by

THE ERRORS OF MORMONISM,

or those who from this island have gone forth to swell the ranks of the western fanatics—they have not been Irish Roman Catholics, they have been English Protestants. Scotland has been better taught, and Scotch people had not made such fools of themselves. Extremes meet."

If the reverend gentleman means to convey the idea here, and we suppose he does, that Scotch people do not join the ranks of the Latter-day Saints, whom he is pleased to call "western fanatics," we may as well undeceive him on that point. There are a great many Scotch people among the Latter-day Saints, and more continually joining—a fact which we consider greatly to the credit of that sturdy, logical race, whether it is due to their having "been better taught" or not.

There is a tinge of irony as well as the spice of truth in the remark which Mr. Brown makes as to the outrageously expensive character of the religious instruction for which the English people are paying, and the dishonest manner in which it is supplied. Such religious instruction would be dear as a gift, and much more so when it costs, as he says, millions of pounds sterling. What would the Savior, who sent His apostles out without purse and scrip to

preach the Gospel, telling them to trust in the Lord for what they should eat, or drink, or wear, have thought of such a system of making merchandise of men's souls as prevails here in England? But does not that caustic remark of Mr. Brown's sound strangely, coming from a man who preaches for hire and divines for money? Is it possible that it is said partially in self-reproach? No such reproach for expensive religious instruction or dishonesty in giving it can be truthfully brought against the Latter-day Saints, for they offer the Gospel free of charge, and labor conscientiously and unselfishly for the saving of souls. And as to the errors of "Mormonism" or the religion of the Latter-day Saints, we defy Mr. Brown or any one else to prove from the scriptures that a single one exists.

Now let us see what kind of a doctrine Mr. Brown teaches, and whether there are any errors in it when it is compared with "the law and the testimony."

His sermon is from Eph. iv. 13-16, which he reads, and then says: "We learn from these verses the very important but not very widely acknowledged truth that the Christian Church is the Christian ministry, that the Christian ministry is the Christian Church, that the Church and the ministry are co-extensive and synonymous."

Our readers can judge for themselves after reading the text whether such an inference is "honestly" drawn from it. We fail to see that it is. He then goes on to say: "As to the apostles, prophets, evangelists, pastors, teachers, and so on, they are persons whom Christ has qualified to help, to guide, to encourage the Christian Church in its work of ministry. Did Christ give some apostles, some prophets, some evangelists, and some pastors and teachers to be the ministry of the Church? No such thing; but simply to be leaders and teachers, the helpers and encouragement of the Church in its ministry because the ministry is a work that devolves on all Christian people, and as much upon any one Christian as upon any other."

What the reverend gentleman means by all this is not very clear, but we suppose from the fact that there are no such officers as those mentioned in the church to which he belongs, that he would like to make it appear that they are not necessary. In answer to the question which he asks, and which he replies to in the negative, we may quote the words of Paul, as given in the two previous verses to those quoted in his text: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Here we are told distinctly what these officers were for, and one of the objects was "for the work of the ministry." There is no intimation there that "the ministry is a work that devolves on all Christian people, and as much upon any one Christian as upon any other," or that any person has the right to act in the place of these officers. Paul, in writing upon the same subject to the Corinthians, says (1 Cor. xii, 28, 29): "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers?" Of course not, for he tells us that there were "some" of each placed in the Church.

Paul also gives us to understand, in the words of Mr. Brown's text, how long these officers were to continue in the Church: "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." Can Mr. Brown inform us why these officers are not in the church to which he belongs, and which he would fain have us believe is the Church of Christ? He acknowledges that Christians have not all come in the unity of the faith, though he consoles himself with the thought that "there is some evidence of progress in this direction now; that there is not quite so much diversity as there was in ages long gone by, when the subtleties of the scholastic philosophy raised so many theological distinctions of an altogether metaphysical character." It certainly does not look much like unity when religious denominations are multiplying until the professedly Christian sects, all differing in some respects, amount to almost, if not quite, as many as "the number of the beast!"

One of the objects for which these officers were instituted was to prevent such disunion. Paul tells us why they were placed in the Church: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." Why, then are these officers not found in the Baptist church, to which Mr. Brown belongs? No wonder he pleads ignorance of what Paul means in the 16th verse of his text, where the Church is compared to a human body, for if he were to follow it to its logical conclusion, he would condemn his own church. He says:

"My friends, I shall not attempt any exposition of the illustration which the apostle here uses. I do not understand it. I am not a physiologist, but I feel that we are after all very independent of this physiological, anatomical parable, beautiful as it is."

If he would turn to the 12th chapter of 1st Corinthians, he would find the same figure of speech used, and the body represented by the officers and members of the Church and the gifts of the Spirit, all of which we are given to understand are necessary to the forming of a perfect body. But these officers and gifts are not found in the Baptist church; in fact, that church bears no resemblance whatever to the one described by Paul. It is a church devised by men, who, in the language of Mr. Brown, feel that they are "very independent of * * the physiological, anatomical" pattern instituted by the Almighty. Their church is simply a monstrous deformity, differing not only in shape from the Church of Christ, but entirely devoid of the power, and the most plausible excuse that Mr. Brown can offer for its lack of the officers and gifts that characterized the primitive Church, is that the ministry is a work that devolves "as much upon any one Christian as upon any other," a declaration which we have shown to be unscriptural.

There are a number of other points in Mr. Brown's sermon that we might notice had we space to do so, but this will have to suffice for the present. We will say, though, that on the whole the sermon is unworthy of his great mind. This fact, however, is to be attributed to the weakness and inconsistency of the creed he is required to conform to, and to his having to preach to please the congregation by whom he is employed, rather than to his lack of ability.

His unkind fling at the "Mormons" is entirely inexcusable, for he has had

a chance of learning that they only of all people living, in their Church organization, in their creed and practice, and in their possession of the gifts and power enjoyed by the ancient Church, agree with the pattern that is given us by Paul. He knows, too, or if he does not we can assure him, that he cannot prove any of their doctrines unscriptural. Denunciation is not argument. Ridicule is not reason.

G. C. L.

ABSTRACT OF CORRESPONDENCE.

ITEMS OF INTEREST FROM PRESIDENT TAYLOR.

President John Taylor writing to us from Salt Lake City, May 9, 1884, says:

"We have lately paid a flying visit to St. George and the southern counties, having had an agreeable and profitable time, though a very rough journey. You will see in my discourse, delivered last Sunday, and which will be published to-morrow, what I have had to say with regard to our visit, as you will also find reference therein to sundry matters that are, at present, the chief topics of thought and conversation. Next week we expect to dedicate the Logan Temple, when a very happy and profitable time is anticipated, and many of the prominent, leading Elders from various parts of our 'mountain home' will be present.

"We have lately organized two new Stakes of Zion in Idaho, to which the names of Oneida and Bannock Stakes have been given. The headquarters of the first named will be at Oxford, and of the latter at Rexburg, both in Oneida County, and the dividing line is at or near the mouth of Portneuf Canyon. Elder Charles O. Card will succeed Presiding Bishop Preston as the President of the Cache Stake of Zion. It is proper for me to inform you that the vacancy in the Quorum of the Twelve Apostles, caused by the death of Elder C. C. Rich, was filled at Conference by the appointment of Elder John W. Taylor (my son) as a member of that Quorum, and he was ordained to that Priesthood and calling on the 9th of April in the Endowment House."

THE LOGAN TEMPLE, ETC.

Apostle F. D. Richards writes to us as follows from Salt Lake City, May 10, 1884:

"It is expected that the Logan Temple will be dedicated one week from to-day (the 17th inst). The event is awakening a general interest throughout the Territory—I might say, co-extensive with the existence of Saints in all the world. Its cost will be about $600,000, which will be all paid off before dedication. Between eighty and ninety blank record books of all the various kinds needed for Temple labor are being forwarded from here to-day, besides the unnamed varieties of common stationery and furnishings necessary to go on with the work.

"Brother D. O. Calder has been for some time very low, but is now reported recovering finely. Brother Martin H. Peck is still very low, and friends are anxious for his recovery.

"The workmen expect to commence laying the massive stones on the walls of the Temple in this city next Monday. Our spring has been very cold, wet and stormy, until May came in, and now it is warm (80 degrees Fahrenheit), and vegetation is coming forward rapidly."

COMPARISON BETWEEN CONDITION OF UTAH AND ELSEWHERE.

Elder Nephi Pratt writing from Salt Lake City, May 8, 1884, to Elder G. C. Lambert, says:

"I trust you will not condemn my long silence as wanton, when I tell you that I have served Z. C. M. I. in the capacity of commercial traveler ever since I wrote to you

before, and invariably, while on the road, worked much at nights as well as during the day. My last trip through Southern Utah lasted almost eighty days, fifty of which I was so sick that much of my writing was done by proxy, and twenty-five days of which I lay off duty in various places.

"I am persuaded that not much can be done in the way of conversions in nations like Great Britain and our beloved America, where the Gospel has been heard so long and continuously; but it does not matter much to us if our skirts are clear of the blood of this generation. Here in Zion all is well. While murder, robbery, theft, drunkenness, infanticide, debauchery and crimes unheard of are multiplying in every land, we pursue the even tenor of our way, only permitting in one or two of our cities any of the grosser crimes, and that because they are fastened upon us by the honorable(?) Christian judiciary sent here by our parent government against our wishes, for the purpose, among other duties, of leading the 'Mormons' on to a higher plane of civilization. While these things are growing among us just as Christian churches are, and are made up of, and patronized by, people 'not of us,' Zion is growing in numbers, union, strength, faith and power, resulting in security, prosperity, contentment and peace. Outside of Zion the judgments of the Holy One come thicker and faster year by year, in the shape of railroad accidents, disasters at sea, floods, fires, unheard-of diseases and innumerable troubles and pestilences; but, I need not dwell on these things, for you know them just as I do."

SIGHT SEEING BEFORE RETURNING HOME.

President John Q. Cannon, of the Swiss and German Mission, who has been released to return home, and who with his wife will sail from here on the 7th inst., writes us as follows from Paris, May 25, 1884:

"I believe that I owe you a letter—that is if the usual commercial rules of barter or exchange hold good (and why should they not?) in matters of an epistolary character; and with only a few short days of sojourn in these foreign lands confronting me, in which I am desirous of wiping off as many old debts, here contracted, as lies within my power, I address myself this rainy and miserable afternoon to the duty which has laid so long yet so comfortably upon me, and acknowledge, by way of introduction, the due receipt of your welcome favor of some weeks since. And as I am trying to cultivate frankness, I may as well gratify myself by confessing that were the weather less unfavorable, or my acquaintance with this excruciating vernacular less limited, this letter would not be written; for in the former case I should be off seeing the 'lions' which are on the outside, or in the latter, nosing around among the partially concealed and to me more interesting ones, for a thorough appreciation of which, however, 'a tolerable familiarity with the language' (I quote the guide-book) 'is indispensably necessary.'

"We left little Bern on the 15th of the month, as expected, and spent that day and the next in the French speaking part of Switzerland, paying a visit to the Castle of Chillon on Lake Geneva, the lonely prison house of Bonivard, whose tale is so touchingly told by Lord Byron. A ride through Vevey and Clarens, on the most charming of spring mornings, recalled the burning language of Rousseau's characters, and a halt of a night in Lausanne, where Gibbon, the historian, completed his imperishable work, was surely enough to make us feel that we were treading historic ground. Of course we visited Geneva, the queen city, were favored with a clear view of the monarch of the Alps, and steamed leisurely from one end of the beautiful sheet of water, in whose placid bosom his image was so perfectly reflected, clear to the other, where the swift Rhone leaps from the lake to begin his winding course to the sea. On the 17th we took train for Paris, and arrived at 11-30 p.m. I could not begin to tell you of my troubles with my luggage, the cab-driver, the police, etc.; and only after three or four of the 'Gardiens de la Paix' had consulted each other and their respective pocket maps of the city, were we enabled to set off for this short but busy little 'Rue du Mont Thabor.' The trouble seemed to be that none of them knew where the street was; but as I was unable to give any further information than the plain address, and was furthermore totally unable to

understand or speak a word; I sat composedly in the cab and let them and the driver figure it out themselves. Finally we reached our street and our number (this was about one o'clock a. m.) and found mine host up awaiting us, thanks to my precaution of notifying him when we were coming. The next day we watched the faces of all the guests, expecting, after what President Smith wrote, that some of the folks from England would be here, and hoping from our inmost souls that such would be the case. Alas, it was a vain hope! We have been here a whole week and haven't seen a friendly face. We hear our mother tongue now and then, but it seems to me that we are the only ones who cannot use the other one. Well, we have had a pretty good time, anyway, have made no very serious blunders I believe, and have certainly employed our time to good advantage. I make a ludicrous mistake by asking 'wie?' (the German interrogative 'what?') to every sentence the waiter or any one else expresses to me; and as the pronounciation is exactly the same as the French 'oui' (yes!), the embarrassment of the questioner is often no less than my chagrin. It is a pure act of forgetfulness, but one which I do not seem to be able to avoid. However, we have managed to make our wants known, and Annie has even gone shopping, while being unable to understand sometimes proves a positive boon in that it excuses the inquisitive sightseer who thus trespasses into forbidden portions of collections or palaces, and has a chance to see some rarity or other before the custodian catches him."

WHAT TO DO WITH THE MORMONS.

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[*From the St. Paul Pioneer Press, March 10, 1884.*]

REV. H. M. SIMMONS SAYS THE BEST THING IS TO LEAVE THEM ALONE—THE REASONS FOR THE FAITH THAT IS IN HIM.

Rev. H. M. Simmons, of the Unitarian society, followed the discourse delivered by Rev. J. L. Scudder, of the First Congregational society, given last Sunday, on the Mormon problem, with a sermon on the same subject, delivered to an audience that filled the Hebrew temple yesterday morning. Mr. Simmons summed up the points of merit worthy of recognition in the Mormons in the following statistics, and followed with consideration of the question of polygamy as herewith given:

"Aside from their polygamy, the Mormons are admitted to be a pre-eminently moral people. Hepworth Dixon says: 'Peace reigns in their cities; harlots and drunkards are unknown to them.' The author of 'Sinners and Saints' only two years ago, found the same condition. See his picture of the town of Logan, with 4,000 Mormons, yet 'without a crime, without drunkenness, without a single license for liquor selling;' its only police force two men partly engaged in farming, and with no police at all on Sundays and on meeting evenings. This same authority, after a long stay among them, with exceptionally good advantages for learning their private life, says he can positively assert that 'the standard of public morality among the Mormons of Utah is such as the Gentiles among them are either unable or unwilling to live up to.' Nor is this the mere assertion of a traveler, but borne out by statistics. We are told further that in Utah the Mormons, though constituting 83 per cent. of the population, furnished only 2 per cent. of the litigation

and of the gambling; and that 'all the bagnios and other disreputable concerns in the Territory are run and sustained by non-Mormons.' Such statistics make us doubt Rev. Howard Crosby's policy of sending an army to crush out the Mormons. Better not kill them off until we have learned to make Christians at least one-fourth as orderly as they are. For simple arithmetic shows that by getting rid of the Mormon element, we should multiply the percentage of crime in the Territory more than four-fold.

"But the polygamy, you say. That is indeed the blot on their system. Home is the holiest place on the planet; and the love of husband and wife is one of the highest forces in history. And the man who feels true love for a woman knows that it is too sacred a thing to be divided. Polygamy takes half the heart out of the home, and takes out of life its highest value. But not even the evil of polygamy should make us forget the merits of the Mormons which we have noticed. Still less should it make us willing to wrong them. The fact that they degrade their homes is no reason that we should do worse and destroy their homes. The fact that they practice polygamy in Utah gives us no right to drive them out of that Territory, which they have won from the wilderness, and virtually given us. By all the rules of right the land is theirs rather than ours. And if we, after mobbing them from Missouri and Illinois into a desert, which we did not own—after their suffering march to that desert, and their long toil in redeeming it to use and beauty—if we now do anything to drive them out of it, we sin far more against the laws of justice than they with all their wives. Nor is it just to punish their offenses against our marriage system with any harsher methods than we use for similar offenses elsewhere. Nay, the fact that they oppose our marriage system openly and sincerely should make us show to them more charity than to others. They are just as sincere in their devotion to polygamy as we in ours to monogamy. Their sincerity and courage in asserting unpopular beliefs entitles them to something more than charity, and in any other cause would win them respect. Nor are their conclusions exactly what an orthodox minister should condemn. They have the Bible on their side, and when the famous Dr. Newman argued against them on Biblical grounds, they published the debate as a campaign document to support their doctrine. When a Christian minister preaches the divine wisdom of Solomon with his seven hundred wives, and the dreadful wickedness of some Mormon for keeping only seven; when he urges us to follow the example of Abraham, and Jacob, and David, and to slay the Mormons because they do follow these examples, his logic gets in a tangle. If the Jewish nation, including Prophets and Apostles, and Jesus himself, were God's people, and yet all descended from polygamists, as the Bible asserts; if this Bible, which praises polygamists and is partly written by them, is still the infallible and only word of God, then the Mormons deserve our respect, not only for being sincere, but for being in the right.

"But allowing, as I prefer to, that the Bible is not infallible on the marriage question, and that the Mormons are, rather, in the wrong, there still remains the fact that the wrong has been by no means so extensive as the popular rumor makes it."